the Supreme Being, the succession of ideas in his mind,-—that in which the life of a finite being consists—his progress from relative ignorance to knowledge, even the apparent changes fancied by him,
would constitute a series of changes of which the All-knowing Bem°-
must be conceived as cognisant, and which would in that sense be real objective changes and not such as are due to the ignorance of a
finite being. Creation then including the creation of finite souls in not due to ignorance. The individualisation of Brahman in the form of finite spirits. His entrance, in the language of the *Ckandogya,*
into finite materials as the living soul of men and other beino-s, is "an
occurrence due to the Divine activity and irrespective of the ignorance
inseparable from the conditions of finite life."

So much for Sankara's doctrine of *Maya.* I shall next
pass on to the two passages in Yajnavalkya's teachings that
have been variously interpreted and relied on by Sankara
and Ramanuja as the basis for their widely different doc-
trines—Absolute Monism and Qualified Monism. They are :_

Antaryami Brahmana—Brihadaranyaka—Chapter III-iii_ " He who dwells in the earth and within the earth, whom the earth does
not know, whose body the earth is and who pulls (rules) the earth •within, he is thy Self, the puller (ruler) within, the immortal/>
"He,
who dwells in all beings (individual selves) and within all beings, whom all beings do not know, whose body all beings are and "who pulls (rules) all beings within, he is thy Self, the puller (ruler) -within,
the immortal."

In these and similar passages, a duality of subject and
object is indeed admitted. Hence Ramanuja bases his
Qualified (Vishista Advaita) Monism on these texts. But it
is also open to a monistic interpreter to say that this duality
is only apparent and not real and that it is not of the essence
of the Supreme Self. That the Supreme Self is absolutely

One—undifferenced—and without relation
to any other self
distinct from it, is clearly admitted by
Yajnavalkya when he
says^in the concluding portion of this
Brahmana, Verse **23.—**

[f<] He who dwells in the seed and within the seed, whom **the** seed does not know, whose body the seed is and who pulls (rules) **the** seed
within, he is thy Self, the puller (ruler) within, the immortal;
unseen,
but seeing ; unheard but hearing; unperceived but perceiving ;
unknown